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OPERATIONAL FLIGHT

by R. W., OBSERVER, POLISH BOMBER SQUADRON

... "The following personnel is detailed for today's operational flight"—a long list of names follows and the hour is given for "briefing". A few short words of instructions and the men know what they are to do. The course, maps and other details are explained quickly and efficiently, so as to allow the men a short nap in the afternoon.

The "briefing" follows at the hour indicated and the whole personnel meets in the operational room where the Intelligence Officer and the Operational Officer instruct the crews as to the targets, the exact course they will take, location of enemy anti-aircraft batteries, searchlights, enemy airfields, etc. After the "briefing" the crews proceed to the hangars where, in a hall prepared for the purpose, they together discuss the task, calculate the speed, the time, the altitude and the course. When this preparation is completed and after they have had their meal, they reach their planes.

For a few more moments more they are in contact with the ground personnel making the last preparations and arrangements, somewhere on the airfield, where the bombers are dispersed. Along with the ground personnel, the flying personnel are now verifying that everything is in good order. The pilots look to their engines; ... The air gunners test their machine-guns and the gun-turret controls; the observers see whether the bombs, that constitute the

real object of the flight, are properly fixed in the racks and ready for the destructive action.

Time passes. The seats in the plane are occupied. The last cigarette, the last remarks and advice.

A voice in the earphones says: "Start your engines, RALFS." A few more minutes and the take-off will follow. The engines begin to roar. The mechanics pull away the wheel-blocks, waving their hands when everything is ready. Instructions follow from the ground station: "R for Robert, you may taxi to the start." It is dark and from the sides of the cabin one can notice the flare paths, and the "T" on the ground that helps the pilots in taking-off. Again that voice in the earphones: "R for Robert, you may take off. Good luck."

The fully loaded bomber, with its thousands of horsepower rolls slowly and heavily, then increases its speed, the lights are no longer visible and then detaches itself from the earth to soar into the element for which it was created ...

A circle round the airfield, the pilot sets his course, the navigator marks the time, speed, altitude, the wireless operator reports that he is in contact with the ground station. The bomber flown by the skilled pilot makes for the target. It is dark and very quiet. Just a few men in the air, between earth and sky are now carrying the invaluable cargo to its new destination.

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SPEAKING TO POLAND

Jan Stanczyk, Polish Minister of Labor spoke from New York to Poland

"I HAVE SPOKEN of Polish problems with many Americans. I have told them of the courage of our Polish soldiers, of the heroic struggle carried on by the Polish underground movement. I have been deeply moved by their attention. They have questioned me about Poland's avenging eagles, for the fame of our Polish airmen has reached America and stirred the hearts of this liberty loving people. Americans take a deep interest in the Polish underground movement, in our clandestine press, in every proof that Poland lives and fights. I have told them of the magnificent spirit that animates the Polish masses, of their determination to create a democratic Poland, with justice for all. America believes in Polish democracy, in the future of Poland as one of the great, free and democratic nations of the world."

Lady Margaret Armstrong, President of the Ladies of Charity in New York.
She recently broadcast the following message to Polish Women.

MY Polish Sisters:

In speaking to you, the women of Poland, my heart is very full. I speak of course to *all* the brave people of Poland, but—I have a special message for the women of your land.

We are the American group of the Ladies of Charity, founded by St. Vincent de Paul through St. Louise de Marillac in 1617. Formerly very active in your country—and just before your soil was invaded by the despot—I had been invited to come to Poznan by the President of the Ladies of Charity to speak at the International Congress of Ladies of Charity from all over Europe. The Congress never took place because you were invaded. Your liberty was destroyed as was *ours* too. Hitherto we could go all over the world.

At this moment there does not seem much that we can do for you. But this is only now. With all Americans I know the real work of reconstruction will start when we have conquered the despot—as conquer we shall!

I am convinced that, as the United States are giving now full material support to your fighting forces in England, Africa, and Canada, they will start sending you all goods necessary for peaceful reconstruction, as soon as your country is liberated. The largest stock of material goods, in the world, America, will supply you then with medical help, with food and clothing, and see to it, that your ruined homes shall be rebuilt and your cultural life reconstructed.

We are watching your fight and struggle for freedom—and OURS too. Your blood shed in the great cause of liberty has earned the gratitude of all free people.

Poland is no new friend for America. You helped us in our youth. We have streets called after your great men. We have a Polish tradition here. It is not abstract for us. It is very real and vital. You have always represented for us the symbol of a determined fight to keep your freedom. And again you are showing the entire civilized world—by your

bravery, your fearlessness, your faith, your unconquerable spirit.

I know, as do all Americans, the great part the women of Poland are playing in the Battle for Freedom. Many of your women have died for the common cause, as soldiers. No one in any land can teach a Pole how to live bravely—or die heroically. Your history proves this again and again—all down through the ages.

Your cause is *our* cause. The debt of gratitude to you over there is binding us to real action—to help—and to reconstruction in the future.

We are behind you! Lift up your hearts—and your help will come!

. . . You will have still further courage. You have held the Cross of Christ erect. You will ever be the great outpost of Christianity—despite the tyrant's temporary sway—for your land is consecrated to Our Lady of Czestochowa—She, who is the Mother of God—Mary, Mother of Mankind—the Queen of the Polish Crown. She will hold up your hearts, your souls—until again you shall be free.

Again your flag shall wave in the free air of Poland. Keep up your courage. The darkest hour is just before dawn. The light is breaking. Thousands of women all over the world are watching you, loving you, praying for you—with you. Christ will reign again. Accept our loyal friendship. Americans of all creeds—American Catholics especially—are standing beside you—thousands of us offering you our loving devotion.

Your children shall never be slaves. It is not the Polish way—any more than it is the American way. We offer you our strength. We shall never see you finally conquered for we too love freedom of speech, of worship, of action. We too shall never bow the knee to the tyrant. And one day not so far off—all the free peoples of the world together—we shall welcome again the right to serve God as we will, and our country as we wish.

God bless you—and keep you—and spare you all!

DID GERMANY FEAR POLAND?



Indices of the natural increase in population in eight countries

A FEW years before the outbreak of the war a book was published in Germany called "Volk ohne Jugend", (a nation without youth) which contained statistical records and graphs comparing national vital forces. This book made a deep impression on the German mind. It had a large circulation and aroused wide comment. The Fuehrer himself gave proof of his concern after reading "Volk ohne Jugend". Hitler's decisions were no doubt influenced by the careful calculations and factual figures it contained. The following excerpts tend to show that the demographic strength of Poland may have been one of the causes of German aggression.

The increase of German population per 1000 inhabitants, in pre war years, was

Year	per 1000 inhab.	year	per 1000 inhab.
1910	13.6	1933	3.5
1920	10.8	1934	7.1
1925	8.8	1935	7.1
1940	6.5	1936	7.2

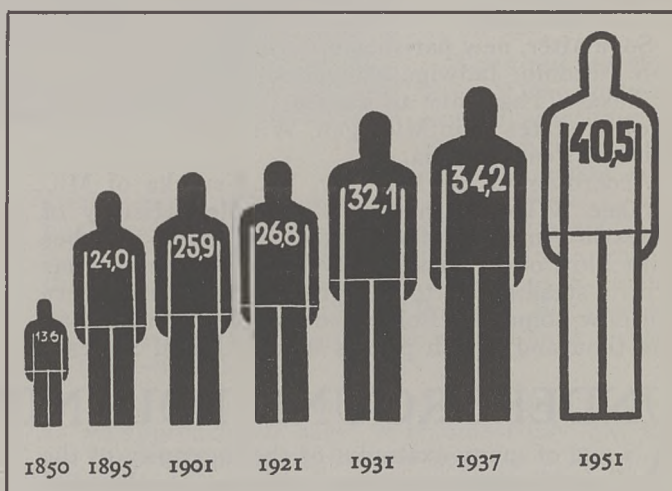
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We leave the coast and fly over the sea, gaining altitude, it seems as though nothing is happening. Below us nothing, only the sea. The fore gunner reports enemy searchlights and anti-aircraft fire. This is the enemy coast and within an hour we shall be over the target. We sharpen our sight in order to get a glance at the coast and compare its contour with the lines on the map. The wireless operator listens in and tries to catch enemy radio stations and reports the result. A quick reckoning, the setting of a new course, and now straight for the target. The rays of searchlights stab the sky looking for us, and make strange circles in the sky, indicating the direction of our flight to the defences.

Watch for enemy fighters! But we managed to

The increase in Germany fell in 1933 to a new low of 3.5 per 1000 inhabitants. This was due mainly to a rapid decrease in the birth rate and caused general uneasiness in Germany. A series of measures such as "premium marriage" resulted in a gain increasing the birth rate to 7.2 per 1000 inhabitants in 1936. The 7.2 per 1000 increase in German population was comparatively small with the 13.5 increase in Poland.

If we compare German population in 1910 with the population of 1937 we are immediately struck by the decrease in the percentage of youth and the increase in the percentage of people over fifty. Indeed there were 60.5% more people in Germany between the ages of 50 and 60 than in 1910. This percentage actually rose to 75% for people from 60 to 70 and to 80% for people over 70. And compared as a whole to Poland 75% of the Polish population was under 40 and only 65% of the German fell into this class. Poland's dynamic forces were on the increase, those of Germany on the decrease. May this not be one of the reasons why Hitler seeks to exterminate the Poles? . . .



Population of Poland in millions. If we take the index of natural increase for the last ten years the population of Poland would have risen to 40.5 millions by 1951.

pass the searchlight zone safely. Another half hour and we shall be over the target. On the port side in front of us enemy artillery is now firing, but it is not aiming at us. We try to dodge it flying around it. We now fly at more than 15,000 feet. Inside the cabin everyone is attentively looking for the target.

Familiar little clouds appear in front of us, as the anti-aircraft barrage tries to hamper our progress. We carry on! We will get there to avenge the wrong that has been done to millions of Poles.

Several times we change course and altitude and finally we leave the anti-aircraft barrage behind us. The target is now near, growing nearer and nearer. Then, a few seconds later, like beautiful fireworks,

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WORK OF POLISH CLERGY

SINCE the partition of Poland by Russia, Austria and Prussia, millions of Poles have chosen America as their permanent abode. Among them were many Catholic Roman priests who became their religious leaders and helped them to adjust themselves to their new environment. Clergy and laity worked hand in hand, for their spiritual and temporal welfare.

At first the Poles were handicapped by their lack of knowledge not only of the English language but of trading and commercial conditions in a new land. But wherever they settled in numbers, they instinctively thought of forming societies to foster cooperative action similar to the Catholic institutions of their Irish, French or Italian friends.

They acquired land to cultivate the soil, to build their homes, churches and schools. Here the clergy played an important role as advisers, interpreters and helpers.

Among Polish pioneer priests, who followed their fellow countrymen to the land of their adoption, was the Father Leopold B. Moczygemba. At the request of the Poles, he organized the first Polish parish in Panna Maria (The Virgin Mary), Texas, in the year 1885.

Soon after, new parishes were formed in Bandera, San Antonio, Jadwiga, Meyersville, Yorktown, all in Texas. That gave an impetus to the Poles living in other states as in Michigan, Wisconsin, Missouri, Illinois, Pennsylvania, etc.

According to the late Rev. W. Kruszka of Milwaukee, Wisc., author of a valuable "History of Poles in America," there were 517 Polish parishes with 546 Polish priests in 1900. Their number has grown steadily up to the present time; and there are now some 900 Polish parishes with more than one thousand Polish priests in the United States.

The zeal of priests and parishioners was not satisfied with the building of churches; provisions had to be made for schools to instruct and educate the children.

At present, almost every large parish has an elementary or grammar school with a staff of lay and religious teachers from the various Orders like Felician Sisters, the Sisters of Nazareth, Sisters of the Resurrection, Sisters of St. Joseph, Immaculate Conception etc., all of Polish origin and either brought from Poland or instituted by Polish priests in America.

Besides these parochial schools, higher institutions of learning were introduced into Polish parishes under the guidance of Polish clergy, including Academies for girls, High Schools, Colleges and one Polish Seminary. A Polish College, named after St. Stanislaw, was founded by a priest in Chicago in 1887 and a Polish Theological Seminary at Orchard Lake near Detroit, Mich., in 1887. A number of Polish Catholic centers of higher education have since been added, foremost among them the Polish National Alliance College at Cambridge Springs, Penna.

The orphans, the sick, the aged are also taken care of by the Polish clergy, Sisters, and laity. With regard to benevolent societies, which exist in each individual parish, big organizations with tens of thousands of members have been formed. The oldest of these, the Polish Roman Catholic Union in Chicago, founded in 1873, still flourishes, with a membership of 200,000, and conducts a newspaper of its own. So does a younger, even stronger association, The Polish National Alliance of Chicago, founded in 1880 and now numbering 300,000 members. They hold annual Conventions, and Polish Roman Catholic priests act as permanent chaplains

UNDERGROUND POLAND'S TEN COMMANDMENTS

AS one of many examples of the ingenuity of the Poles in communicating with one another and keeping up the morale of the people, although surrounded on every side by secret police and spies, copies have reached England of a Polish Calendar secretly printed and circulated throughout Poland under the noses of the Germans.

The calendar is printed in very small type on pages 1½ by 1¼ inches. It contains apt quotations for every month of the year, quotations that stir the blood of patriotic Poles and keep up their courage. Here is one of them: "To be a Pole means freedom. To be a traitor, a renegade or a coward is worse than Prussian slavery. Learn to be free in bondage."

Among many other matters in this strangely moving little calendar is this application to Poland of the Ten Commandments:

I am Poland, thy Motherland, the land of thy forefathers where thou hast grown up. Thy entire existence thou owest after God to me.

I. Thou shalt have no other earthly love above me.

- II. Thou shalt not take the name of Poland for thine own glory, career or reward.
- III. Remember that thou shalt give without hesitation unto Poland thy possessions, thy personal happiness and thy life.
- IV. Honour Poland, thy Motherland, as thy own Mother.
- V. Fight persistently with Poland's enemies to thy last breath, to the last drop of blood in thy veins.
- VI. Struggle with thy own complacency and cowardice. Behold, a skunk cannot be a Pole.
- VII. Be without mercy to them that betray the Polish name.
- VIII. Always and everywhere boldly admit that thou art a Pole.
- IX. Suffer none to have doubts as to Poland.
- X. Let no one insult Poland, belittle her merits and greatness, her achievements and majesty. Thou shalt love Poland above all else, save only God. Thou shalt love her more than thyself.

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little coloured explosions appear in front of us,—evidently they are aiming at us this time. Hundreds of searchlights begin crazily to sweep the sky. The shells explode nearer and nearer. The ground defences are doing their utmost to stop us. To avenge Poland and our brothers, we go right into this hell of fire.

The bombs must be dropped and they must hit the target. The observer once more at the instrument-board to verify that everything is all right, and sets the bomb-sight. The course is 125 degrees. "A bit to the left—all right now—open the bomb-hatches. Keep a steady speed!" The signal light on the instrument board is on, indicating that the hatches are open. The bomb-switches are set downwards. Everything is ready now.

Our eyes are fixed on the thin threads of the bomb-sight. A short alteration in the course and the hand rests on the bomb-release. The flares light up the sky and illuminate the target very distinctly. I now see the bend of the river that I studied on the map before the start. I see nothing now but the target, and I see it coming up in the field of the bomb-sight. Here it is! Just gently press the button and I feel that the bombs are leaving the racks one after another. They're gone! It is a pity that I cannot hear them whizzing down. Only the incendiaries are left. A few seconds more and the incendiaries released from the racks are dropped to achieve the destructive action. Our eyes are fixed on the ground where the explosions follow, opening enormous craters in it. The bombs have reached their target. And then? A little clear spot bursts into one large flame. These are the incendiaries that begin their work of destruction, there where the high explosive bombs had already begun destruction. Now the men in the cabin are discussing the operation, happy as they can be that it has been carried out successfully.

The navigator gives his instructions and the men listen attentively: "Course back home 270 degrees." A slight turn and the plane is on its way to the base. We get farther and farther from the target and the rear-gunner is now contemplating the havoc that we have wrought and reports about the details.

The remaining part of the journey home is a mere trifle. The second pilot takes over the control of the plane. Within three hours we shall be

home. The alertness and quiet of a few minutes ago gives place to a joyful atmosphere. We drink some hot coffee and eat some biscuits and some of the men even sing.

After a while we again meet the searchlights and the anti-aircraft barrage, but this time it is quite different, as if tired and sleepy. They may fire if they like, now that our precious cargo has been unloaded. The more shells they use, the more money they waste.

We finally leave the enemy coast and make for home. A few more radio reports and the same tedious calculations to reach our base. We fly over the sea now. A light dawn appears in the sky and the night that hitherto accompanied and protected us is at an end.

The tired but alert eyes of the gunners are still searching for enemy fighters that at any moment may

attack us. Luck is with us. Time goes by and finally we hear: "We are reaching the coast!" It is the English coast, it is Great Britain, who is thwarting Hitler's plans and affords us a chance to carry on the struggle for Poland. We proudly cross her coastline, happy that we can have a share in that struggle.

I adjust the course and we fly over familiar fields as we approach our base. It is almost daylight and on the airfield the lights are still on. The pilot contacts the ground station and asks whether he may land. The ground station answers: "Okay". A few more normal manouevres for the pilot and we land safely on the same base from which we took off a few hours before, to participate in the struggle for freedom.

We taxi down the field to where the planes are dispersed. The engines are off, and we exchange a few words with the ground personnel, light a cigarette, and the lorry takes us to the Intelligence Officer to whom we report.

Breakfast follows and then we remember that we must take a rest before starting on a new operational flight the next day.



Rear Gunner

WE REGRET

That in a recent issue, the article "Polish-Czechoslovak Union," was printed without the name of its distinguished author, Dr. Adam Pragier.

PEASANT ART IN POLAND



PEASANTS' ROOM AND



LOWICZ GIRL

THE character of every nation is reflected perhaps most fully in its ornamentation and its peasant art. For it is these which indicate the ethnic peculiarities of the nation, witness to its capacity for shaping its own artistic forms, and testify to its creative independence, sufficient to reproduce a separate culture of its own. It is also its peasant art which more than anything else distinguishes a given nation from a number of others.

Many European nations possess their own peasant art. Poland is not only one of the most richly endowed in this respect, but is even one of those very few countries where peasant art was still alive and developing until the beginning of the present war. Before the German invasion peasant art in Poland could be found not only in museums, galleries and libraries, nor was it necessary to make pilgrimages to the most inaccessible cor-



POLISH MOUNTAINEER FROM ZAKOPANE

ners of the country in order to find it. Peasant art in Poland ran as it were to meet the stranger who crossed the border of the country, and the further he went from west to east the more numerous were the wooden buildings (as cottages, inns, and even churches) standing close to the railroad lines and motor highways. The various and multi-colored peasant costumes found their way even into the towns. Crucifixes or figures of saints, carved by peasant artists stood at cross-roads, in forests and meadows, in villages, and even in the suburbs of towns. Equally dispersed were the wayside chapels of wood or stone, often with whole groups of such saints and colored peasant pictures, painted on glass, paper, linen, wood, or tin.

An extensive development of peasant art began to appear in Poland at the end of the eighteenth century. It was then that the influences of country-house and of urban culture began to penetrate among the people, inspiring the development of already existing forms of peasant ornamentation. It was then that dress and utensils were particularly differentiated and developed. The woodcut, already disappearing in the towns, and painting on glass found a convenient field for growth in the villages. The constantly improving social and economic situation of the people encouraged the growth of peasant art, which reached its zenith in the middle of the nineteenth century.

Polish peasant art is clearly separated from that of its neighbors, in spite of a very close relationship with countries such as Slovakia or Roumania, and in the field of ornamental textiles, with northern Europe. Thus the ornaments found in Poland are usually geometrical or floral in nature. Animal motifs or human figures seldom occur, though these are frequently met with in the neighboring countries, particularly in Slovakia. The peasant art of the southern mountainous region of Poland shows a greater feeling for measure, lucidity, and tranquility of composition, though fundamentally it is only a branch of the general Carpathian art. However, in certain aspects it is a more independent division, as is exemplified in the Podhale pottery. These features are typical of Polish peasant art in general, though the absorption and transformation of elements borrowed from the city or the country manor are so well digested that only a thorough analysis can uncover the original models.

If we consider the drawing of motifs of peasant art from the store of forms peculiar to historical styles, it must not be forgotten that Poland has

regions which hardly utilized this source. This is especially true in the case of ornamentation. These regions, the most distinctive being Polesie and Pokucie, also known as the Hucul country, which are situated in the east and south of Poland, have an art that is primitive and pure in character.

The Polesian region is characterized above all by its peasant costumes and pottery. The costumes are still preserved in their pure form, being ornamented with black and red woven patterns; while the black pots of Pruzana, are the most striking and beautiful in form.

The Hucul country is much richer in peasant art than Polesie. Its architecture has preserved the "cradle-like" form, which goes back to earliest historical times. The Hucul type of rectangular farm enclosure, the *grazda*, is unique. The Hucul dress, which is very primitive in its form, though it is always changing in its ornamental detail, is unusually colorful, being enriched with embroidery and colored applique work.

The mountainous Podhale district in the south-west of Poland is equally rich though its art is of quite a different character. The Podhale hut is also more decorative than the Hucul's, possessing beautiful soft lines, a richly carved lintel and door-posts ornamented with rings. The Podhale mountaineer has a dignified white cloth dress, with a few embroidered *parzenice*, while the blouse is faced with green.

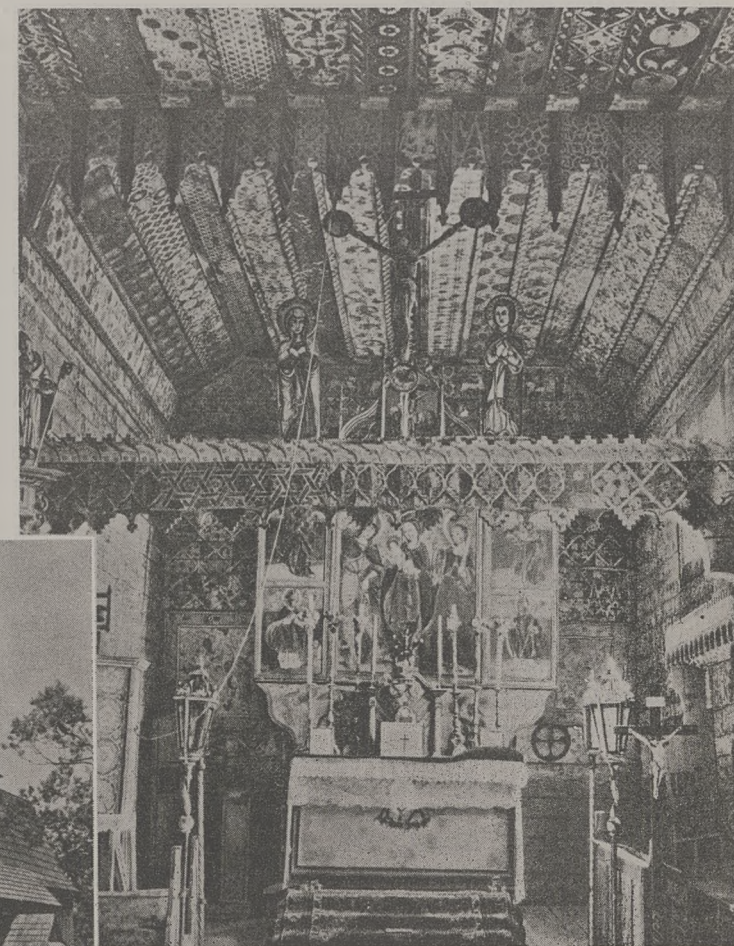
Very much akin to neighboring Podhale in architecture, carving, and somewhat in dress, is Silesia. The district of Cracow is one of the principle centers of folk art in Poland and it had a powerful effect on a large part of the country. The long white Cracow coat became a sort of official dress for the Polish peasant and was even worn by Tadeusz Kosciuszko. The picturesqueness of the Cracow costume is bound up with the picturesque attractions of the district. The rooms of the Cracow cottages are adorned with floral ornaments and garlands covering the board ceiling, stove and walls. The same kind of painting is used for the furniture, particularly sideboards and chests.

This love of color and this emphasizing of the pictorial is likewise a feature of the peasant art of one of the central districts of Poland: that of

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PEASANT GIRL FROM KURPIE



WOODEN PARISH CHURCH OF DEMBNO

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Lowicz. The color-dressing of the interior of a Lowicz room is done by means of colored paper cutouts, which most often are made up of flower-patterns, sometimes joined with many-pointed stars. Sometimes these Lowicz paper-cutouts resemble pictures, showing collective scenes in the life of the people, weddings, work in the fields, and so on. The figures in them are dressed in the Lowicz manner, the most typical part of which is the ensemble of vertical colored stripes, looking something like a rainbow.

Striped woolen stuff, in various combinations of color, is to be met with in various districts of central Poland. One of the most interesting of these districts is the still existing extensive forest of Kurpie. The Kurpie striped costume, which is still in use today, has narrow stripes, generally of red, green and black, sometimes in very elegant combinations.

The maritime district of Cassubia shows close connection with the central parts of Poland, especially in its building construction.

The wealth of patterns of ornamental Wilno textiles is some compensation for the almost complete disappearance of the Wilno peasant costume. A specialty of the Wilno districts is the beautiful Easter palm, with various decorative values, made up of tiny painted flowers, grass and sometimes wood shavings, arranged in regular colored stripes.

In Poland generally a love of ornamentation was not confined merely to dress. The people beautified the log-cabins and the articles they used. The villagers' huts in Poland were constructed most frequently of logs crossing and projecting a short distance at the corners; a system which is so characteristic of Slavonic building-construction. They were adorned both inside and outside, and the ornamentation may be taken to include both: constructional elements like over-hanging eaves, side gables, benches running the length of the house in front, verandas and projecting rafters, and the pegged or carved doorposts, the ornamental rafter-ends, the painted walls, and so forth. Inside the house, in those districts where wood-carving was highly developed, the most important decorative element is the richly carved beam sustaining the board-ceiling; but where paper-cutting or small painting flourishes it is their products which enliven and decorate the walls. Carved ornamentation is characteristic of the southern, mountainous part of Poland, while pictorial ornament is found over a great part of the rest of the country, principally in the Cracow and Lowicz districts.

The picturesqueness of the interior of the cottage is heightened by the peasant pottery in it. The quality of its forms and ornamentation varies in different parts of Poland. The most ornamental, decorative and pictorial is the peasant earthenware of Pokucie, which arose as an integral part of the interior of a Hucul cottage. The Pokucie tiled stoves, with decorations composed of flowers, animals, human figures and geometrical ornament are especially interesting. The Podolian pottery also,

which is akin to the Pokucie, has a pictorial character, and is further distinguished by its delicate tones on a white background; likewise the Bolimow pottery from the neighborhood of Lowicz, and the Cassubian pottery, the dominant tones of which are bronze and blue, not to mention a number of minor groups. The pottery of Polesie, on the other hand, occupies a peculiar position in the peasant pottery of Poland, its artistic values lying above all in its beautiful archaic forms. In some districts ornamental textiles are used for the decoration of the interior of rooms. We must say a word or two of the figured, brightly-colored *werety*, or coarse linen sheets, so common in Pokucie and Podolia. In these neighborhoods one can still find the peasant *kilim* (long and narrow rugs with geometrical patterns, for the floors or walls). These are laid over benches or spread out on the walls only on festival days, lying in chests for the rest of the time.

Apart from such purely decorative objects, the peasant's room contains a world of art all its own: of the once frequent but now rare peasant woodcuts and paintings. Their subjects are almost exclusively religious, secular themes being rare. A characteristic feature of these Polish folk woodcuts and pictures is the combination of the figure of a saint with decorative elements, such as huge conventional flowers, bed curtains, little stars, etc. In the group of individual forms thus composed, forms which represent a reality so different from that of nature and what the peasant usually sees around himself—lies the whole secret of art, distinguishing the painting, the woodcuts, or the peasant-carved figures from such ornamentation as limits its function to illustrating simply the grey reality of the peasants' every-day world.

In Poland the peasant woodcut began early. We find traces of it already in the seventeenth century, while at the turn of the eighteenth its range extended over almost the whole of Poland, and even beyond its borders, since it was one of the sources inspiring Slovak painting on glass. In these Polish woodcuts we find most frequently two constructive elements: long strips of symmetrically arranged, parallel short strokes, and broad black surfaces with clear floral ornamentation on them. With these the artist as a rule composed the figure he had to represent, filling up the rest of the plane surface with decoration. Consequently the style of the Polish peasant woodcuts is outstandingly decorative. This is also the explanation of the coloring of the woodcuts, where it is but seldom that plain black and white were left alone.

Peasant art in Poland is not confined to the villager's cottage or cabin. It also produced wooden churches, Catholic or Orthodox, which—as careful study shows—were simply a superior and extended form of architectural and ornamental elements occurring in the ordinary cottage. A greater mixture of elements is shown in the numerous roadside chapels found throughout Poland which sometimes form veritable museums of peasant art. Besides the wooden chapels of pure peasant forms, there are others built of brick, of which certain stylistic

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NAZIFICATION IN BLOOD AND TEARS

HAVING occupied Poland, the Germans immediately incorporated in the Reich 35,500 square miles of territory in which at the outbreak of war 87.2 per cent of the population was Polish, 5.5 per cent Jewish, and only 6.2 per cent German. Measures to Germanize this region were speedily put into effect. A wholesale expulsion of Poles was ordered and German settlers were brought from the Baltic and Balkan countries and from distant parts of the Reich. Hitler thus set going forced migration, a weapon that may well grow beyond his control.



These Germans were loaded into boxcars and taken to Poland, to make their new homes in apartments from which Polish families were forcibly deported.

It is not new. These movements of populations are the logical outcome of the aims and intentions of German policy, past and present. After the fall of the Polish Republic at the end of the eighteenth century the Prussian Government attempted to colonise regions which have been Polish from time immemorial. Johann von Muller has given us a frightful picture of the colonisation policy of Frederick the Great. In his work *Vierundzwanzig Bucher allgemeiner Geschichte*, published in Stuttgart and Thuringen in 1817, he writes: "The persecution and misery of the Poles in the Western districts of Poland were so great that the people, including women and children and the clergy, had to flee to the forests of Lithuania or to the frontiers of Austria. . . . Many perished of exhaustion on the way or were murdered by bandits or their enemies."

The Germanization of Polish lands was continued by Bismarck. In a letter to his sister Malwina he wrote: "Flog the Poles till they give up the ghost. I sympathize with their position. But if we Germans are to maintain our position in the East, we must extirpate (*ausrotten*) the Poles."

Before 1939 the V.D.A. (*Volksbund fur das Deutsch-tum im Ausland*) began to mobilize the German minority in Poland as a fifth column in the Polish Republic to help the German troops at the critical moment. The plan succeeded. The older members of Nazi minority organizations helped by conducting economic espionage; the younger ones were schooled in the special training courses arranged for them every year in the Reich. They organized sabotage and other diversions in the rear of the Polish forces. As soon as the military victory was

won the work of Germanization of the conquered territories was started. In Poland the plan consisted in the expulsion of Poles and resettlement with Germans in accordance with the best German tradition.

Expulsion involves the confiscation of the property of the expatriated except for a small quantity of personal belongings which they are allowed to take with them. The German settlers, on the other hand, are granted special privileges with regard to property and credits. For example, the Germans settled from Latvia and Estonia left an aggregate of 86,000 hectares of land behind and received 145,000 hectares in the incorporated Polish territories.

The expulsion of Poles and the colonization of Polish territory with Germans has been going on from October 1939 to this day. The head of this scheme is Heinrich Himmler, the Gestapo Chief, who was appointed commissioner for the consolidation of German nationals on October 7, 1939. The transfer and settlement of the Germans is entrusted to a special society called *Deutsche Umsied-lungs-Treuhand*. The expulsion of the Poles is in the hands of the Gestapo and police. The confiscated property in the towns is administered and distributed among the Germans by the so-called *Haupttreuhandstelle Ost*. The costs of this scheme are enormous although it is concerned with confiscated Polish property for which no compensation is paid. To cover the expenses of transferring and setting up the Germans from the Baltic countries
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one single syndicate with the *Dresdner Bank* as the leading contributor granted credits to the value of 100 million Reichsmarks. According to an estimate drawn up by the *Reichskuratorium fuer Technik in der Landwirtschaft*, a ten-year plan for the development of new German farms in the East would cost roughly 12 milliard Reichsmarks.

The following list shows the number of Germans transferred to Polish territories:

I. From Polish territory:	
Soviet-occupied part	130,000
General Gouvernement	31,000
II. From Baltic Countries:	
Estonia	13,400
Latvia	52,700
Lithuania	47,000
Unspecified	17,000
III. From Roumanian territories:	
Bessarabia	90,700
Bukovina	82,100
Dobrudza	14,500
IV. From the Tyrol:	
	206,600
Total	684,100

It should be noted that this figure is not composed of Germans alone; the settlers from Russian-occupied territory, if we are to believe H. Johst (*Ruf des Reiches, Echo des Volkes*, 1940), included a large number of Ukrainians. They came with the full knowledge of the German colonization authorities in order to increase the number of Ukrainians whom the Germans were keeping in readiness for their designs on Soviet Russia.

The newcomers were not at once settled on their new farmsteads. They were first taken to special camps where they had to undergo an intensive course of ideological training. The majority of them had, as the German Press stated, only nebulous or incomplete ideas of national socialism and of the tasks facing them as pioneers of the German spirit in lands that had hitherto been Polish. The younger ones spoke either no German at all or only broken German; while the older farmers, too, were often completely denationalized. It was decided to settle the denationalized families in Central Germany in a purely German environment.

At the outbreak of war 9,221,000 Poles lived in the Polish territories now incorporated in the Reich. This was 87.2 per cent of the local population. More than one million and a half have since been sent to the General Gouvernement. There are therefore still some 7,700,000 Poles in the incorporated territories where, according to German sources, the number of Germans at the end of August, 1939, did not exceed 633,000, or 6.2 per cent. In the time from October 1, 1939, till June 1, 1941, some 400,000 Germans from Eastern Europe and about 100,000 Germans, mainly officials, officers' families, etc., from Germany, were settled there. As a result the number of Germans on June 1, 1941, rose to

VICTORY IS NOT ENOUGH

"The situation today is worse than in 1914. In 15 or 20 years it will be still worse, for then the German youth of today will be the ruler, and that youth has been brought up to hate right and justice. They represent the greatest danger for the world of tomorrow. One must therefore lay particular stress on the fact that the present war is not only a struggle against Hitler and the Nazi party. It is a crusade against Germany, a war of defense against the German nation. It is not enough to destroy Germany's military power. This was done—without result—in the last war. If we stop at that, having beaten Germany now, we shall have a new war in 1960 or earlier. We must destroy German mentality, which has used science and culture for its infamous aims. We must destroy the mentality of Raubritters glorified by German literature, the mentality which considers war and attack the acme of patriotism and heroism. Hitler's mentality is the same as that of Frederic II, Bismark and Wilhelm II. Humanism has never permeated German mentality. The slogans of fraternity, liberty and equality of the great French revolution have always remained foreign to the Germans. The policies of Prussia were and are based upon the philosophy of blood and iron. In their idolatry of power the Germans betray their inborn inferiority complex. They feel lost when meeting an equal or superior force. Then they break down and cheat the rest of the world. But this time they won't succeed. The problem of the new German generations will be the most important problem to be solved by us after a victorious war. Poland was beaten by German superior forces, by being attacked from the West, from the South and from the North. In the future those attacks from the West, from the South must be made impossible. A federation of Poland with Lithuania, Czechoslovakia, Roumania and Yougoslavia is advisable. There can be no neutral countries after war. Neutrality is the main support of Germany. There can be no neutrality between right and evil. The assailer must meet with a united front of resistance."

STEFAN LITTAUER

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Foreign Correspondent's Asso.
in London

1,153,000, or 12 per cent. During the same period the percentage of Poles fell to 81.6. In spite of a vast organization and heavy expenditure the national structure of the western parts of Poland has changed but slightly.

All German publications dealing with colonization in the East emphasize that the real work of colonizing the Polish territories will begin only after the war. Their post-war plans provide for the settlement of some three or four million colonists recruited mainly from demobilized German soldiers. Indeed, businesses and farms are already being selected for this purpose, and special bodies

have been formed to administer them in the meantime. In the towns these tasks have been taken over by companies like the *Auffanggesellschaft fuer Kriegsteilnehmerbetriebe des Handels im Reichsgau Wartheland* at Poznan and the similar company at Katowice. As the property has been seized without compensation, generous terms are offered to the soldiers.

The colonization plan also anticipates the settlement on Polish territories of some 60,000 families from Baden and 50,000 from Wurtemberg. When this idea was first announced by the *Institut fuer Raumforschung* in January, 1940, it caused great indignation among the agricultural population of these provinces, where there is no wish to be transferred to the foreign and uncertain East. Doubts are also being expressed in Germany whether the soldiers will want to settle there.

But there are as yet no signs of such a drive east among the German people, who show little understanding of this colonizing policy. The German Press has for a considerable time been drumming into its readers elementary geographical facts about Poznan, Katowice and Torun. In almost every number the *Schwarze Korps*, Himmler's organ, stigmatizes German citizens who are unwilling to settle on the lands taken from Poland. The Nazi organizations are conducting a special campaign of enlightenment on the role of the East for Germany. As so often in the past, the Germanizing crusade of the Government is not spontaneous, but quite consciously fostered as a policy.

Experience has shown that the task of Germanizing the incorporated lands transcends the powers of the German State, if only for numerical reasons. The German nation, which even in 1914 could not dispense with foreign labor, experienced after 1918 a sharp decline in the birthrate, which "doomed it to extinction," to quote the German statistician Burgdorfer and a number of German publications. And this nation has set itself the task of Germanizing districts which are 90 per cent Polish. After two years of enormous efforts, capital outlay and Government organization, the Germans in these regions have increased only by 6 per cent.

Let us now examine the economic and cultural

results of this policy. The mass expulsion of Poles coupled with an inadequate influx of Germans has resulted in a decline in the population of these districts. The prospects of ever finding a sufficient number of German colonists are poor. The Germans have accepted the fall in the density of the population in these regions as a permanent feature. The rural districts of the incorporated area had a density of up to 123 persons per square kilometre. Now this will be reduced to not more than 80 persons per square kilometre, and in some parts of East

Prussia to 60. The farms are therefore to be larger, averaging between 80 and 150 acres. While the population is to be thinned, afforestation is to be increased. According to *Das Reich* (December 15, 1940) forest-land is to be increased from 16 per cent of the total area to 30 per cent.

Commerce, the mechanical trades and capital investment were given a special stimulus in the incorporated districts by the *Ost-Steuerhilfe Verordnung* issued on December

9, 1940, to attract business men from Germany. Far-reaching tax relief, higher wages and favorable terms for acquiring property are the baits used. Civil servants and other officials are being given special benefits. All these measures, however, have proved insufficient to make the occupied territories economically pay their way.

The customs and currency frontier separating the incorporated territories from the General Gouvernement cuts across a part of Poland which before September, 1939, formed a compact economic entity. The industries seized in the incorporated parts and given to Germans have lost their markets. The Eastern Department of the Commission for Economic Frontier Problems in the *Reichswirtschaftskammer* at a meeting in Allenstein in November, 1940, demanded partial restoration of economic links with the General Gouvernement. Every day brings fresh evidence that the conditions created by the German annexation of Polish territories are economically unsound.

No less ambitious have been the attempted changes in the cultural field. The material and cultural level in the western districts of Poland was high. This was admitted even by the most hostile German writers. The Germans settled by

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Europe's covered wagons today. These parked in Lodz, Poland, were used to bring in Germans from Russia and Balkans.

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Hitler in these parts are on a much lower level, especially those from rural districts. The German peasants from Eastern Europe settled in Western Poland have been described even by Reich publicists as "backward and lousy." The first welcome by the Reich to these settlers, particularly those from Bessarabia, was, according to the German newspapers, at the de-lousing stations. Then they were put through a course in National Socialism and advanced methods of agricultural economy. This reveals the level of the bulk of the settlers. The Germans from the Baltic countries, however, are on the same level as the expropriated Poles.

The *Ostdeutscher Beobachter*, describing a visit to a German farmer resettled from the east, wrote on December 8, 1940.

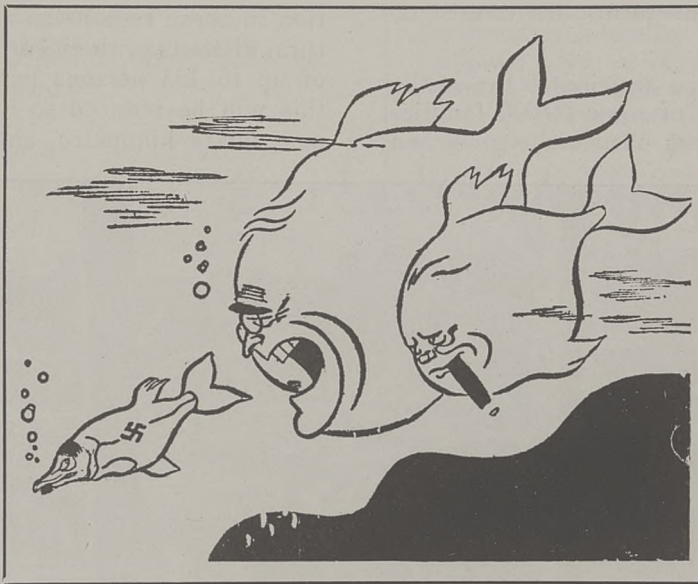
"Well, *Kamerad*, how are you getting on?" asked the local peasant leader, who was also an S.S. officer.

The peasant greeted us and said that things were better than before but that he had far too much land.

"Too much land," he added, and looked helplessly into the distance.

"What, sixty acres is too much for you? But you have got enough horses, grown-up boys and a healthy wife to help you."

In the stables the *Bauernfuehrer* saw to his surprise only two horses, and instead of eight only two cows. When he got to the pig-sty he found only two sows and four sucklings.



"What have you done with the rest of your livestock?" the peasant leader enquired.

"They . . ." the peasant replied, sullenly looking down, "Well, I have got rid of them. There back in the East we never had more, neither my father nor grandfather, but we had enough to feed the family."

In view of the low standard of these settlers quarrels often occur between them and the German population from the Reich or those families living there before the incorporation. The Germans from the west keep aloof from those from the east. The western Germans, socially conscious and ambitious, have nothing in common with the arrivals from the east. In the so-called Wartheland a special press campaign has been conducted, urging the

Germans from the west to maintain social contact with their eastern *Volksgenossen*. On the other hand, the arrivals from the east feel at ease only among themselves.

Felix Lutzkendorf calls this colonizing and Germanizing action "migration of nations"; Professor Loesch calls it *Flurbereinigung*, for it is intended to draw clear-cut boundaries between the various nationalities. Both definitions are inexact. Himmler's colonizing and Germanizing policy results in chaos and puts nothing in order; it opens up gulfs between people of the same origin, and like all manifestations of the "new order" is destructive. The country is being depopulated, forests are planted where agriculture hitherto flourished, and industry, deprived of its markets, is being destroyed.

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features are drawn from Baroque or other church architecture. These chapels, together with the much more numerous wayside crucifixes and the interiors of village churches, give us most of our evidence concerning peasant figure carving. The compact forms of these figures are either purely peasant in style, outstandingly decorative rather than expressive, or are a native modification of historical styles. The most expressive figures are those representing Christ; either stretched on the Cross, or represented upright with bound hands as the Christ of the Passion, or seated as the Man of Sorrows. The most powerful expression, however, is seen in the carvings which represent Christ falling under the weight of the Cross. They are

to be met with principally in the Cracow district, within the range of influence of the original model at the Calvary of Zebrydow, near Cracow. Of other figures represented, the most decoratively carved are those of the Blessed Virgin (Mother of God), which are closely related to forms occurring in the peasant woodcut. This peasant figure-carving has still some living practisers even today.

Besides there existed in Poland, until the German invasion, a widespread school of peasant ornamentation as applied to ceremonial objects, like painted Easter eggs, spiders'-webs made of straw and ornaments, wedding rod-bundles, the famous Cracow *szopki*, or marionette-shows of the Nativity of Christ, and the *turonic*, or bullmen (wearing bull's head-masks).

Jozef Grabowski